

latest effort to appease Serbian leader Milosevic by offering to lift sanctions in exchange for his recognition of Bosnia and Croatia. The United States participated in this contact group offer despite the fact that Milosevic has repeatedly and blatantly violated his commitments to prevent shipments of arms to the Bosnian and Croatian Serbs. The U.N. eased sanctions on Serbia in November with the understanding that Milosevic would stop supplies to the Bosnian and Croatian Serbs. Faced with clear evidence that Serbia violated this commitment, the U.N. Security Council nevertheless extended the easing of sanctions for a second period in April. In Milosevic's experience, aggression, false promises and delay pay dividends. No one has given him any reason to expect that serious consequences will follow his failure to live up to his commitments.

Similarly, the Bosnian Serbs have every reason to doubt the resolve of the international community—represented by UNPROFOR—in carrying out its commitments to protect safe areas, enforce weapons exclusion zones, or deliver humanitarian assistance to starving communities. The Bosnian Serbs have demanded and received from the U.N. treatment equal to that of their victims, the Bosnian Government. The U.N. has thus become a passive contributor to Bosnia's tragedy just as a witness who does not intervene to assist a victim can be judged to be an accessory to a crime. U.N. peacekeeping is truly at a crossroads in Bosnia—the largest and most expensive U.N. peacekeeping mission in history. While UNPROFOR may have contributed to stability and delivery of humanitarian supplies in the first year of its deployment, its compliant approach to resurgent Serbs in Bosnia and Croatia since then has called into question the U.N.'s capability to effectively carry out peacekeeping responsibilities in the future.

We must make no mistake about the origins of the war in Bosnia. As Warren Zimmerman, the last U.S. Ambassador to Yugoslavia, made clear in a recent Foreign Affairs article, the Serbs initiated the war in Bosnia even before the country declared its independence from Yugoslavia.

It is said by some that Bosnia's fate will have little impact on U.S. national security. They are wrong. I believe that tolerance of visible genocide and aggression in the heart of Europe cannot help but make more probable the recurrence of these crimes in other places in the future. If that is the case, then the post-cold war world is likely to be a Hobbesian one where independence for small democracies will all too often be painful and short-lived.

We must not let our desire to stop the killing in the Balkans lead us to blame the victims instead of the aggressor. We cannot let our aversion to war obscure our vision of right and wrong. Is the post-cold war era going to be known as the no-fault era, when

strong countries used their influence merely to contain the bad things that happened to weak countries but with no blame assigned? Surely the United States, which was founded on the principles of freedom and "certain inalienable rights" will not participate indefinitely in a policy of denying the pursuit and defense of basic human rights for Bosnians? Appeasement is never an honorable or effective course in foreign policy. Appeasement of a ragtag band of former Communists and war criminals—the Bosnian Serbs—is a dishonorable course which we should have no part in.

I applaud the U.N.'s decision—supported by President Clinton—to use air strikes against the Bosnian Serbs May 25 in an effort to enforce the weapons exclusion zone around Sarajevo. I hope this is the beginning of a more assertive U.N. approach in Bosnia which will be sustained and expanded as necessary even if, as Bosnian Serb leader Karadjic has promised, his forces retaliate. The only way to avoid a larger Balkan war and to bring the Bosnian Serbs to the negotiating table is to stop Serbian aggression. Regrettably, talk alone will not do the job.●

RAPE PREVENTION MONTH IN NEW JERSEY

● Mr. LAUTENBERG. Mr. President, I call attention to the fact that May is Rape Prevention Month in the State of New Jersey. Rape is one of the most violent and hurtful crimes committed in our society. It is a severe problem and we must do all we can to reduce its incidence, punish offenders, and assist victims.

In this country, rape and child sexual abuse still continues to increase at an alarming rate. Organizations like Women Against Rape in Collingwood, New Jersey have taken on the difficult task of combating rape by providing crime prevention programs, teaching rape prevention techniques, offering escort services, and having hotline and counseling services available.

For the 15th consecutive year, Women Against Rape is sponsoring the month of May as Rape Prevention Month. During this month they have worked hard to address this problem in both crisis and everyday situations. Education is one of the first steps to stopping this awful crime, and I commend the volunteers and professionals who have dedicated their time and effort to raise awareness about rape and sexual abuse.●

SALUTE TO THE GOODSPEED OPERA COMPANY

Mr. DODD. Mr. President, I rise today to congratulate the Goodspeed Opera Company in my home town of East Haddam, CN for receiving the 1995 Tony Award for Outstanding Achievement in Regional Theater. This award, given upon recommendation by the American Theater Critics Association,

is the second such award received by the Goodspeed Theater and is well-deserved recognition for the Goodspeed's decades-long record of excellence in theater. This award marks the first time a national regional theater has received a second special Tony award for general excellence.

The Goodspeed Opera House, located on the Connecticut River, was originally built in 1876 by William Goodspeed, a shipping merchant. This beautiful, six-story Victorian landmark fell into disuse and disrepair in the early 1900s and basically sat abandoned until 1959 when it was saved from demolition through the efforts of the State and community. With local support and significant private assistance, the building was restored and reopened in 1963 as the Goodspeed Theater, home to the Goodspeed Opera Company. Since that time, the Goodspeed has been dedicated to the advancement of the American Musical through the creation of original musicals and the production and reinterpretation of classic American musicals.

Under the leadership of executive director, Michael Price, the Goodspeed Theater has developed dozens of original musicals, many of which have gone on to Broadway. These have included such well known musicals as "Annie," "Shenandoah" and "Man of La Mancha." Just this year, the Goodspeed sent its production of "Gentlemen Prefer Blondes" directly from East Haddam to Broadway.

The Goodspeed Opera Company has not only attracted national attention but has also served as an artistic beacon for its own community. This special relationship is symbolized by the ongoing financial support of the Chester and East Haddam communities as well as its numerous and diverse audiences from all over the Northeast. The Goodspeed is the very heart, both literally and figuratively, of my hometown of East Haddam. Not only is it our single largest industry and the cultural center of the region, it is also our main landmark and point of reference; in East Haddam, all roads lead to the Goodspeed.

It is also timely to note that the Goodspeed Theater receives support from the National Endowment for the Arts. In this time when Federal funding for the arts is under attack, the Goodspeed exemplifies how a small Federal investment in a community arts organization can have an enormous yield. Theaters, such as the Goodspeed, assure that first rate artistic events and productions are accessible to people who do not live near large urban cultural centers. At the same time, places like East Haddam and its surrounding areas have enjoyed additional economic activity brought in by theater patrons. And in the case of the Goodspeed, the benefits have been even broader since many of the musicals created there have gone on to

become national treasures seen and enjoyed by millions of people on Broadway and all over the country.

Once again, I congratulate the Goodspeed Opera Company on the Tony Award for Outstanding Achievement in Regional Theater and on its long record of excellence.

MEASURE RETURNED TO CALENDAR—SENATE CONCURRENT RESOLUTION 13

Mr. HATCH. I ask unanimous consent that the Senate budget resolution be returned to the calendar.

The PRESIDING OFFICER. Without objection, it is so ordered.

HONORING CONTRIBUTIONS OF FATHER JOSEPH DAMIEN DE VEUSTER

Mr. HATCH. Mr. President, I ask unanimous consent that the Senate proceed to the immediate consideration of Senate Resolution 125, a resolution to honor the contributions of Father Joseph Damien de Veuster, submitted earlier today by Senators AKAKA, INOUE, and others; that the resolution and the preamble be agreed to, en bloc, and the motion to reconsider be laid upon the table, and any statements appear in the RECORD as if read.

The PRESIDING OFFICER. Without objection, it is so ordered.

So the resolution (S. Res. 125) was agreed to.

The preamble was agreed to.

The resolution, with its preamble, is as follows:

S. RES. 125

Whereas Father Joseph Damien de Veuster was born in Tremeloo, Belgium, on January 3, 1840;

Whereas Father Damien entered the Sacred Hearts Order at Louvain, Belgium, as a postulant in January 1859 and took his final vows in Paris on October 7, 1860;

Whereas, after arriving in Honolulu on March 19, 1864, to join the Sacred Hearts Mission in Hawaii, Father Damien was ordained to the priesthood in the Cathedral of Our Lady of Peace on May 21, 1864;

Whereas Father Damien was sent to Puna, Kohala, and Hamakua districts on the island of Hawaii, where Father Damien served people in isolated communities for 9 years;

Whereas the alarming spread of Hansen's disease, also known as leprosy, for which there was no known cure, prompted the Hawaiian Legislature to pass an Act to Prevent the Spread of Leprosy in 1865;

Whereas the Act required segregating those afflicted with leprosy to the isolated peninsula of Kalaupapa, Molokai, where those afflicted by leprosy were virtually imprisoned by steep cliffs and open seas;

Whereas those afflicted by leprosy were forced to separate from their families, had meager medical care and supplies, and had poor living and social conditions;

Whereas in July 1872, Father Damien wrote to the Father General that many of his parishioners had been sent to the settlement on Molokai and lamented that he should join them;

Whereas on May 12, 1873, Father Damien petitioned Bishop Maigret, having received a

request earlier for a resident priest at Kalaupapa, to allow Father Damien to stay on Molokai and devote his life to leprosy patients;

Whereas for 16 years, from 1873 to 1889, Father Damien labored to bring material and spiritual comfort to the leprosy patients of Kalaupapa, building chapels, water cisterns, and boys and girls homes;

Whereas on April 15, 1889, at the age of 49, Father Damien died of leprosy contracted a few years earlier;

Whereas the Roman Catholic Church began the consideration of beatification of Father Damien in February 1955, and Father Damien will be beatified on June 4, 1995, by Pope John Paul II in Brussels, Belgium;

Whereas Father Damien was selected by the State of Hawaii in 1965 as 1 of the distinguished citizens of the State whose statue would be installed in Statuary Hall in the United States Capitol;

Whereas the life of Father Damien continues to be a profound example of selfless devotion to others and remains an inspiration for all mankind;

Whereas common use of sulfone drugs in the 1940's removed the dreaded sentence of disfigurement and death imposed by leprosy, and the 1969 repeal of the isolation law allowed greater mobility for former Hansen's disease patients;

Whereas in the mid-1970's, the community of former leprosy patients at Molokai recommended the establishment of a United States National Park at Kalaupapa, out of a strong sense of stewardship of the legacy left by Father Damien and the rich history of Kalaupapa;

Whereas the Kalaupapa National Historic Park was established in 1980 with a provision that former Hansen's disease patients may remain in the park as long as they wish; and

Whereas the remaining patients at Kalaupapa, many of whom were exiled as children or young adults and who have endured immeasurable hardships and untold sorrows, are a special legacy for America, exemplifying the dignity and strength of the human spirit: Now, therefore, be it

Resolved, That the Senate of the United States recognizes Father Damien for his service to humanity and takes this occasion to—

(1) celebrate achievements of modern medicine in combating the once-dreaded leprosy disease;

(2) remember that victims of leprosy still suffer social banishment in many parts of the world; and

(3) honor the people of Kalaupapa as a living American legacy of human spirit and dignity.

Mr. AKAKA. Mr. President, I am pleased to submit a resolution recognizing the contributions of Father Damien, a very special person who lived in Hawaii during the late 1800s, for his service to humanity. Senators INOUE, DASCHLE, KENNEDY, SIMON, and MURKOWSKI have joined me as cosponsors of this measure.

Father Damien is best known for his tireless efforts to provide material and spiritual comforts for leprosy patients at Kalaupapa, Molokai, during the latter half of the 19th century. Beloved by the people of Hawaii and the country of his birth, Belgium, his life serves as a model for all mankind.

In recognition of his heroic acts, the Roman Catholic Church began the consideration of Father Damien's beatification in 1955. The State of Hawaii, in 1965, selected Father Damien as one of

its distinguished citizens and his statue was installed in the U.S. Capitol's Statuary Hall. I am pleased to announce that Father Damien will be beatified by Pope John Paul II on June 4, 1995, in Brussels, Belgium.

Mr. President, lessons from the life of Father Damien extend beyond religious beliefs and considerations. My resolution recognizes Father Damien's life for his overall service to humanity. Indeed, his life was not that of an ordinary man.

Born in Belgium in 1840, Father Damien arrived in Hawaii in 1864 to join the Sacred Hearts Mission in Honolulu. After several years of serving isolated communities on the island of Hawaii, Father Damien became concerned that many of his parishioners had been sent to Kalaupapa, Molokai, a settlement established for leprosy patients in 1865. In 1873, his request to serve the people of Kalaupapa was granted.

For 16 years, Father Damien labored to bring material and spiritual comfort to Kalaupapa's leprosy patients, building chapels, water cisterns, and boys and girls homes. His selfless devotion to the patients was evident when in 1876, he told a U.S. medical inspector, "This is my work in the world. Sooner or later I shall become a leper, but may it not be until I have exhausted my capabilities for good." Father Damien died of leprosy, at the age of 49, on April 15, 1889. While his death was a devastating loss, the spiritual foundation that he established for the community of Kalaupapa would forever be remembered by the people of Hawaii.

Out of concern that Father Damien's legacy and Kalaupapa's rich history not be forgotten, the Kalaupapa National Historical Park was established in 1980, with a provision that former leprosy patients may remain as long as they wish. While the common use of sulfone drugs since the 1940s had rendered leprosy, or Hansen's disease, controllable, and the 1969 repeal of Hawaii's isolation law allowed greater mobility for former leprosy patients at Kalaupapa, many continued to face discrimination and banishment from their families and the community at large.

To show how the stigma of leprosy impacted everyday lives, I would like to share with you the words expressed by a 70-year old woman who had lived at Kalaupapa for 46 years. In part, she said, "I was finally paroled in 1966. My mother was still alive, so I wrote to her and told her I was finally cured. I could come home. After a long while, her letter came. She said, 'Don't come home. You stay at Kalaupapa.'" I wrote her back and said that I wanted to just visit, to see the place where I was born. Again, she wrote back. This time she said, "No, you stay there." You see, my mother had many friends and I think she felt shame before them. I was disfigured, even though I was cured. So she told me, her daughter, "Don't come home." She said, "You stay right